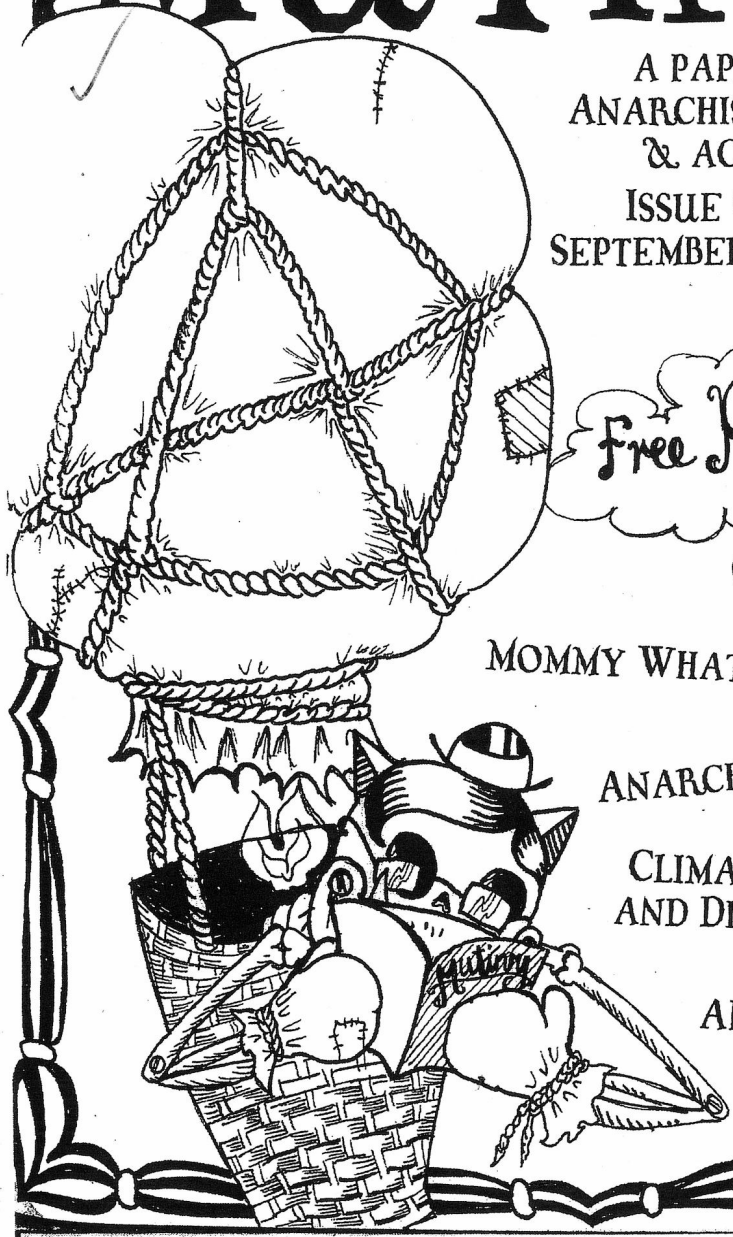
MUTINY

A PAPER OF
ANARCHISTIC IDEAS
& ACTIONS

ISSUE #18
SEPTEMBER 2007



MOMMY WHAT'S A BORDER?

ANARCHISM IN JAPAN

CLIMATE CHANGE
AND DISOBEDIANCE

APEC IS OVER

Mutiny began as a group exploring different ways to resist war at home & abroad. We started a monthly zine to explore different avenues of disobedience. We know there are lots of radical ideas around & we want people to write about their experiences & opinions. The Mutiny collective is meeting regularly again: we're looking at Australian imperialism & avenues of resistance in the Pacific & the region. Contact us if you're interested.

(The mutiny zine collective does not necessarily agree with all the opinions of contributors. Contributors do not necessarily agree with all the opinions of the mutiny collective. The mutiny collective doesn't agree with all the opinions of the mutiny collective.)

Mutiny Zine Editors are not the same as the Mutiny Collective but there is some crossover: we share ideas and aspirations and we like each other very, very much.

Editors: Dumpstered Twin, Graf Cat, Princess Mob, Angry Nerd, SourDough, Mambutu, Navin, Exploded Cake

We. are. al-ways. loo-king. for. con-tri-bu-tions. from. brief. news. &. re-views. to. lon-ger. ar-ti-cles. And. pic-tures.. !. We. lo-ve. pic-tures. !. This. is. our. ad-dress.. :.

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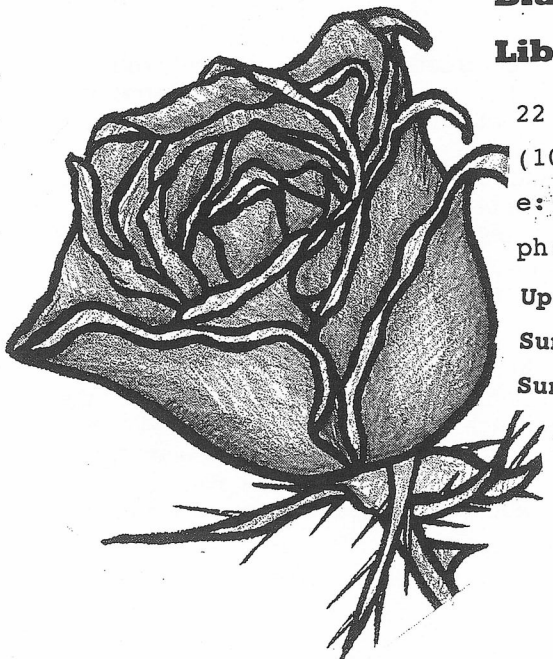
BRIEF NEWS

Bangladesh

Protests that started with students forcing the army off campus at Dhaka University exploded onto the streets of the capital and then spread around the country. Slum-dwellers, street vendors and others from Bangladesh's large impoverished classes joined the students in furious street clashes against the military-protected interim government.

With burning barricades, stone-throwing and pole-wielding protesters taking over the streets, the government imposed a curfew and shut down all public universities. Historically, in Bangladesh, popular challenges to government have always originated at Dhaka University. "Students and ordinary people are demanding an end to the state of emergency, an end to this atmosphere of fear," said Anwar Hossain, secretary general of Dhaka University Teachers Association.

Increasingly, it seems that the current government had been taking on the form of typical military dictatorships and the decision to order a media blackout around the demonstrations has heightened suspicions. There are also worries that the military, which has taken to calling the protests a 'conspiracy', will use the street-fighting as an excuse to solidify its power. However, these moves have also served to highlight how much of a threat the movement on the streets has become to its rule.



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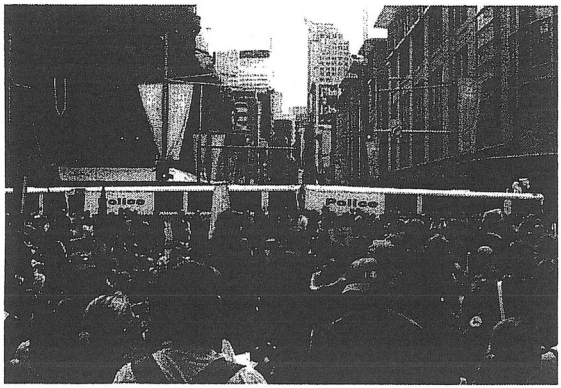


APEC

Despite – or because of – a massive campaign of police intimidation, somewhere between 8 000 and 15 000 people came out on Saturday September 8 to protest about the policies of APEC, war, climate change, and, it was clear, the police state, the clampdown in our city and the attempt to silence protest.

There were reportedly over 80 arrests during the APEC period. Nearly all were for actions such as crossing the road at the wrong time, though one man, who allegedly threw darts at the cops and attacked them with an iron bar, has been denied bail. Some people who were arrested at the rally were badly beaten by police.

The weeks leading up to APEC were punctuated by announcements that thousands of cops and soldiers would be patrolling the city, demonstrations for the TV cameras of the flash new water cannon, helicopters continuously overhead and warnings that any disobedience would not be tolerated. The FLARE in the Void convergence reader was denounced by the press as a 'riot training manual' because of one page of fairly standard tips on staying safe in the face of police violence. A number of people, many of them anarchists associated with the Mutiny Collective, were given letters informing them that they were on the 'excluded persons list' and were not allowed in certain areas of the city.

At the FLARE convergence about 150 people gathered for political discussions, workshops and action planning. Together with people from the Melbourne Alliance for Civil Disobedience Coordination and others, FLARE participants formed a bloc at the rally in solidarity with the people on the excluded persons list and in protest at the fact that we were all excluded from the city, from decisions made about our lives, and from the resources that we need to live with dignity.

SUNDAY, SEPTEMBER 09, 2007

nausea

APEC is over, and last night I slept for twelve hours. But from start to finish my sleep was nightmares, deep and vivid in detail. Friends being arrested. Houses being raided. Trying to hide zines and books and whatever else the police were coming for, but never quite in time. I woke up completely drained. All the things that I have feared happening over the past few months coming true in my sleep.

The end of history is a nightmare from which I am trying to awake

The exclusion list, and friends being visited by police in the early morning with official letters telling them of their status. The convergence reader translated by the tabloid press as a "riot training manual". The helicopters overhead for weeks, giving me bad dreams and flashbacks to the S11 protests in Melbourne, 2000, where for days the helicopters were a constant clatter in the sky. The water cannon driven around and around the city blocks in a circle. Riot cops with pressurised tear gas canisters like fire hydrants (ahhhhh, said a part of my brain, so that's how it works). Undercovers everywhere, muscling in, filming us, following us for blocks and even onto the bus as we left yesterday's main protest.

And the image I can't see past, the fucking NSW Police Commissioner standing on the top outer balcony of the Sydney Town Hall, surveying the protest beneath him, truly like a military junta. Plain clothes Federal security agents and ill-disguised cameras alongside. And the moment I can't feel past that was one of my dearest friends crying and shaking in my arms. The State operates, partly, as an organisation of images. The images are a way of telling us what we already know - without saying it. Tacit understanding. We know who you are. We regard you as a threat. Understand, then, how those images come to bear upon people, how they come to infect our lives. Nightmares. Bodies. The true impact of fear.

Despite the relentless and constant demonisation there has been no cap-in-hand pleading with the State - not from those I have organised with. The "but I'm just an ordinary person, sir" line of liberal democratic defense; the division into "good" and "bad" protestors. If some are excluded then we are all excluded. Citizenship is conferred upon some by denying it to others; we must become uncitizens. Ghosts inside capital's machine. And yet, by refusing safety how exposed we become. I felt it yesterday as I watched an undercover officer move up to the edges of our spokescouncil (and I'm proud, proud of the fact that in the most anxious and pressing situations we still try to speak to each other, huddled round in affinity groups, trying to learn how to enact democracy moment by moment), listening in, the leather gloves peeking out from his back pocket.

I spent most of today at work, fighting the urge to vomit.

By the cranky brigades

How to introduce your olds/ parentals/neighbours/randoms-in-the-street to climate-change civil disobedience

"All that is required for evil to flourish is for good people to remain silent"

This was the phrase that sprung to my grandmother's mind when she heard I was one of the 11 young climate activists arrested on September 4 at the Carrington Coal Terminal in Newcastle. She emphasised that there are many other ways of "not remaining silent". I realise that civil disobedience is not every one's cup of tea. It directly challenges the comfortable little box of the law that we are supposed to sit happily within, a void of critical thinking and resistance. I would like to share my reasons for stepping outside this box, even if the way I did it was more like jumping over a barbed wire fence.

I realise that there are many avenues for pushing for and achieving social change – all are valid, all are needed. A diversity of tactics from a diverse range of people is vital if we are going to fight climate change. I would like to share with you my reasons for advocating direct action at the coalface of the NSW coal export industry. I think it is important to share our stories and open our minds to discussion about methods and motivations. It is through engaging with each other's ideas, even if they are difficult to swallow, that our strategy and tactics will get stronger and more effective.

So why do we need civil disobedience in the climate change movement?

The Government shows complete inaction on climate change. Already, humans have caused measurable global warming, and even if we were to completely stop greenhouse gas emission production now, we would likely see a further one to two degree warming occur. This is enough to distort ecosystems, cause extinctions, increase desertification and the occurrence of extreme weather events. Ecosystems and poor societies in the Global South will be disproportionately burdened with the costs resulting from such changes. These are issues the global community is facing NOW. Rising sea levels are no longer solely a feature of academic literature. In 2007 planet Earth had its first climate refugees. People from the Carteret Islands (in the Indo-Pacific region) are currently being evacuated due to seawater flooding their food crops, fruit harvests and established communities. It is estimated that their island homes will be around for the next 5-15 years. This is what environmental injustice looks like. What we need is for the greenhouse gas emitters to take action NOW to reduce the greenhouse gas pollution they throw carelessly into the atmosphere with no consideration of its effects on the less privileged.

Newcastle Coal Port is the world's LARGEST coal port. It has recently been approved to have its export capacity DOUBLED. Australia is the largest emitter of greenhouse gases per capita in the WORLD.

It is the duty of citizens to take action where Government is failing them.
It has happened countless times in history, and will continue to happen.
The protest was an act of civil disobedience which hurt nobody and endangered nobody.

APEC has once more seen inaction, as we predicted. An agreement to do nothing until 2012, and from thereon looks towards 'aspirational goals'. The planet cannot afford this kind of inertia. Rather than focusing on renewable technologies (which received token support at APEC), investment is looking towards 'clean coal', a completely unproven technology, and 'securing the world's energy supplies'.

On an equally disastrous note, Howard has also pushed for nuclear energy. Given my grandfather's history and ongoing approval for this industry, I researched this issue quite thoroughly. I found that it is an inefficient and irresponsible answer to negating climate change. It does not deliver the cuts in greenhouse emissions needed, it would take 15-20 years to start seeing reactors in operation (again, not quick enough), and there is STILL the issue of what on earth do we do with the toxic waste (the US solution has been to put it into ammunitions being used in Iraq). The international industry for nuclear energy is also dwindling (2% growth as compared to 20% for wind and solar).

For all of the millions of species on this planet (and by some estimates, we know of only 30% of all underwater species), there is only ONE that is causing this destruction - the "great human age of extinction" you may have heard of. This same one species is the only one that has a voice. In my opinion, it is completely inexcusable that we are causing thousands of extinctions a year, with this rate to increase, particularly when so frequently it is a product of the quest for money. We have no right to simply end the existence of species, when each has evolved so uniquely over millions of years.

Not to mention the misery that is being wrought for people across the world and for generations to come due to global warming.

Most of these arguments I think you would agree upon. So why did I take part in an action that perhaps you see as 'extreme'? As I said, things are not changing quickly enough. The reasoning behind direct action is because in order to push a wire 2cms, you need to push it 3cms, and allow it to spring back 1cm. The change might happen by itself, but the timescale we're (the planet's) on, pushing it now might just make a big difference in the future.

In 30 years, when I look at the world around me, maybe things will be OK - either governments will have taken action in time, or technology will have saved us, or global warming doesn't turn out to be that bad after all. But I doubt it. Democratic mechanisms fail due to our prevailing economic ideology that promotes individualistic thinking. Market mechanisms similarly cannot be relied upon either - companies, by law, are obligated to act in the 'interest of their shareholders', which means pursuing short-term profits. By the time it is in their short-term

interests to change their modus operandi, it will be too late.

By the precautionary principle, if there's a credible danger that things won't be ok, you need to stop doing what you're doing now, just in case. Because the costs, if you get it wrong, are too high.

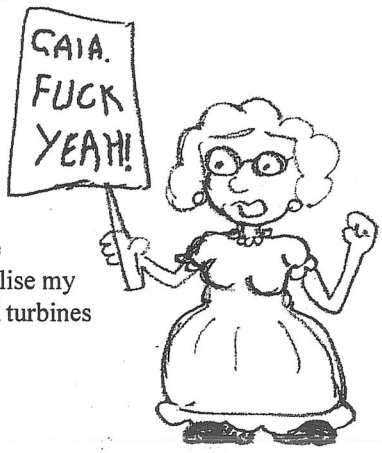
And if global warming has caused a mass extinction of species, the creation of millions of climate refugees, and wars over food-producing land and resources, I want to be able to say to my kids (that's if it's a world I want to bring kids into), that at least I tried.

This protest was just one of many ways friends and myself are fighting for change. It is one way to tell the world and the root of the problem (the NSW coal industry) that we are not happy with their habits and practices. To get something done, you do have to do it yourself. The more people we can get on board, the stronger our stand against a fossil-fuel future will be. I will not be silenced. We cannot dig our way out of climate change.

By the nature of the media, as you no-doubt know, staging a peaceful rally with speakers and chanting etc is unlikely to attract much attention. The media is only interested in what is 'newsworthy' i.e. dramatic. I wish it did not work this way, but it does. Our action, in the context of the timing of the week of APEC received coverage in: ABC local and national; NBN; SMH hard-print and online (http://www.smh.com.au/news/environment/11-in-coal-protest/2007/09/04/1188783200074.html); Newcastle Herald; Daily Telegraph Newcastle edition; The Age; West Australian; lots of online coverage (Yahoo 7 etc); Triple J; Nova FM; and other radio networks.

It was thus effective in communicating a message that people are not happy with global inaction, and that people will not tolerate it. The majority of people involved in the protest were students, women, and under 25. This helps empower younger generations to be involved in activism, and demonstrates the power of young people taking action.

I will remain active, vocal and visible. I will not be intimidated by giant automatic coal-loading machinery. Conveyor belts and mountains of black coal are no match for me. The police try to silence me just with their bail conditions that take away my right to protest, to associate, and to dissent. I will contest these conditions just as I will contest industry and government decisions (like the announcement earlier this year to build infrastructure to double Newcastle's coal export capacity) that proliferate not prohibit climate change. I will take action today to realise my dream of a not-too-distant future powered by people, wind turbines and solar energy.



Love,
Speckled Lizard.

"Mommy, What Was a Border?"

A call to resistance against the border regime

An invitation to the 2007 No Borders Camp in Calexico/Mexicali

There is a regime of terror spreading across the land. Racist laws, arbitrary detention, unwarranted prosecution and the deportation of thousands are dividing families and driving a wedge through our communities. An emboldened Department of Homeland Security is attacking people in their homes, workplaces, on the highways, at grocery stores. Police agencies nationwide are collaborating in the attack on immigrants, one of the most visible targets in America's war against the "other".

In southern Arizona, we are on the front lines of this war. Every morning more than 2,000 Border Patrol agents report for duty through Tucson out into the Altar Valley and Tohono O'odham nation to the west. Remote camera towers monitor every activity of the civilian population. Walls, roads and other enforcement infrastructure have ravaged the fragile landscape. Racist vigilantes have operated for years with virtual impunity. And every year hundreds upon hundreds of migrants die attempting to cross the desert.

There is a logic to this terror regime, and it is by no means unique to this place and this time. Around the world governments have enacted laws and policies aimed at persecuting and excluding indigenous peoples and people who have migrated across national boundaries. Detention centres, surveillance, and militarization are among the hallmarks of this regime.

The border is the flipside of colonialism. It is a physical and psychological weapon meant to assert the perceived entitlement of a settler population, and enforce the global dynamics that maintain power and privilege. The border is not just a line between one country and another -- it is an ideology that says: "You should not exist in this space".

Neo-liberal globalisation cannot operate without the border. It is no coincidence that Operation Gatekeeper was launched at the same time as the North American Free Trade Agreement. Initiatives like the Security and Prosperity Partnership of North America make this connection explicit by linking the integration of markets and regulations to the integration of security infrastructure. While capital is freed to exploit whomever it wants, wherever it wants, our lives are to be increasingly scrutinized, our bodies controlled.

We who live and struggle in the borderlands grapple with many questions. How do we organize, live alternatively, ensure emotional wellbeing and develop alliances in this low-intensity war zone? What forms of resistance might supersede the militarisation of our lives and the divisions that borders impose?

There is hope and active resistance developing all around us. Immigrant communities and their allies are fighting back, organising migra-watch and monitoring the activities of the Border Patrol. Activists are working in detention centres to support those locked up and ensure they are not forgotten; still others have locked themselves

to the gates of these centres, temporarily shutting them down. The operations of Minutemen and other vigilante groups are monitored, confronted and disrupted to the point that they've been driven out of some communities altogether.

In the southern Arizona desert, volunteers patrol trails every day looking for those lost and on the brink of death, providing medical assistance and documenting the systematic abuse and neglect of law enforcement. In Bisbee-Arizona and Naco-Arizona/Sonora, border communities have held a bi-national fiesta and volleyball game across the international line since before the wall was constructed, making sport of the physical barrier and 'serving' to de-legitimize its presence.

In Arivaca, Arizona residents are reclaiming their privacy by turning the Border Patrol / Boeing watchtower bases into picnic grounds. Kites crisscross the sky, amusing the children and frustrating surveillance efforts. Locals are mounting a lawsuit to challenge the existence of surveillance towers outright.

Organisers in Tucson maintain a list of those who have died and disappeared in the desert, and mount searches for the remains of women, children and men in order to reunite them with their loved ones.

Members of the Tohono O'odham nation are refusing to allow the border to divide them, continuing cross-border pilgrimages and resisting the presence of the Border Patrol and Homeland Security on their land.

On the south side of the line between 'ambos' Nogales - nestled between Mexican customs, people smugglers, the border wall, the U.S. National Guard and the never-ending line of NAFTA trucks - there is a Migrant Aid Station giving support and safety to the hundreds of hungry, sick, and abused people repatriated to Mexico by Border Patrol each day.

Immigrant, indigenous and youth-based community groups are organising house meetings and conducting human rights trainings to build confidence and resistance against the ICE (Immigration and Customs Enforcement) raids and terrorization of their families and neighbourhoods.

Even while threatened with harassment and arrest regular folks in the borderlands and across the United States provide sanctuary and support to those targeted by the security apparatus, in direct refusal of the state's efforts at criminalisation.

In Europe, Oceania and elsewhere movements have been developing for years in response to the state's violent repression of freedom of movement. Over the last decade No Borders Camps and other anti-border actions have been organised around the world, continuing this year with No Border Camps in Ukraine in August and near London at Gatwick airport in September.

Together we are developing a politics, a praxis of resistance in opposition to the border and all that it represents. This opposition is explicitly in solidarity with all the other struggles around the world against neo-liberalism and authoritarianism. We are refusing to be divided by the symbolic borders of race, nationality, language and gender.

This movement is just the latest phase in a resistance that has been ongoing in this hemisphere for more than 500 years. Despite all of their efforts, they have been unable to silence us.

An Invitation:

This is an invitation to all people of goodwill, to all who are fighting for dignity, freedom, human rights and autonomy. The regime of terror and the homeland security apparatus will not collapse on its own - it must be challenged. We call on you to join us in opposition to the border regime.

Between November 7th and 11th, 2007, thousands of people will gather at the line between Calexico, California and Mexicali, Baja California.

Throughout this week of action we will engage in opposition to the infrastructure of repression and that of neo-liberal globalisation. Together we will create an autonomous zone free of borders and the lies they perpetuate.

This November we will build a place in which, for one week, our dreams of freedom will take shape. A place of action, of symbol, of sharing, communicating, becoming. Bring your plans, for there will be no hourly schedule for you to follow. This time and place will be all of ours, and we will join together to create the future.

Even as we organize during the months leading up to the Camp, we're not sure what will happen -- just as no one quite knew what would happen in Berlin in November 1989, or 10 years later at the end of November in Seattle. Both of these events were complex in their genesis. They were the result of diverse networks of groups, and years of struggle and organizing that added up to something unpredictable. We do not suggest that the No Borders Camp will be a crescendo but rather a leap forward in our resistance, and an affirmative "Yes!" to our shared dreams of freedom.

Join us in this declaration of autonomous space inside the warzone of the U.S./ Mexico border! Imagine marches, actions, forums, music; a circus with a thousand performers, murals painted ten feet high along the border wall. Come together with people who are resisting the border regime, and learn what is being done and what can be done in our communities. Celebrate the resistance and solidarity with our comrades around the world. Discuss strategies, network, and send a message from the edge of the empire that says: "This is not about terrorists. This is not about cheap labour. This is about human freedom and our ability to live full lives."

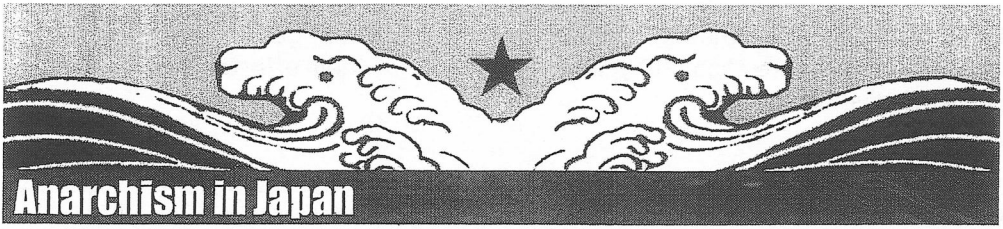
On November 10, 2007 -- on the 18th anniversary of the fall of the Berlin Wall - actions will be mounted against border regimes in Mexico, Guatemala, the United States, Canada, Israel and Palestine. We call on the people of the world to join us in symbolic and direct action against borders, migration controls, neo-liberalism and regimes of terror wherever they are encountered. Because anything is possible when we join our efforts; because no human being is illegal.

Toward a World Without Borders

Borderlands Autonomist Collective

Tucson, AZ

Find more info at http://noborderscamp.org



If APEC was good for nothing else, it did bring friends old and new to Sydney. While we hoped to conduct more face-to-face interviews with people from far away, things got, well, a bit hectic and we ran out of time. So here's an interview with two anarchists from Japan conducted by email.

Tell us about anarchism in Japan/Tokyo? What kind of groups exist? What kind of institutions are there (for example, infoshops, meeting places, social places, groups, newspapers or zines?) What issues do people look at or protest about?

Basically, there are two streams of anarchism in Japan today. One is the old school in which people connect themselves to the long history of the anarchist movement in Japan and beyond. The other is the alternative cultural movement that has quite a strong affinity with anarchist-inspired DIY culture even though not all the people in the scene identify themselves as anarchist.

Among the old school, The International Centre for Research on Anarchism in Japan (CIRA-Japan) has a library, and has organised film festivals and parties in collaboration with other anarchist collectives. The membership is about a dozen, ranging in age from their 20s to 70s, and meets regularly in Tokyo. CIRA is near Mt. Fuji and there is a Youth Hostel in the same compound. There are a few other research-oriented individuals/collectives. Some of which have worked on rediscovering the network of anarchists in East Asia in the early 20th century and have produced a 860-page encyclopaedia on anarchists.

As for the new stream, the cutting edge of the current anarchist scene is Irregular Rhythm Asylum, an infoshop started in early 2004. Irregular is an amazing meeting place that brings interesting people and ideas together, such as people into DIY, activists, musicians/punks, artists, anarchists from overseas and more. Mosakusha, a radical bookshop running since 1970 maintains the old school activists and at the same time manages to bring in younger generations. They put on talks on DIY related themes as well as book launches from time to time. About a year old, Poetry In The Kitchen is a collectively run space where people get together for T-shirt making, workshops, film screenings, DIY Book Fairs, and lots of fun stuff. A Food Not Bombs-like collective Eat-Resist-Exist occasionally organises vegan picnics and food servings. We have festivals that are meant to be annual but not always, such as the Black Flag Festival in which anarchists enjoy gigs, movies, food and chat; the Anarchist Film Festival and International Women's Day Festival.

Amateur Riot runs a small business as community-based activism and presents a hilarious way of doing class war and opening up autonomous communities. Amateur Riot is an op-shop and café where a rabble of Tokyo precariat (the 21st century proletariat in precarious working/living conditions) instigate class-war. One of the rabble ran for the local election to agitate 'the poor riot' and turned his election campaign to reclaim the streets and street theatre. Their politics came out of the acute issue of the urban underclass. Campaigns they have done include demanding rent free housing, opposing a law which hindered recycling electrical appliances and fighting local-level crackdowns on commuter cyclists who park their bikes anywhere other than paid-designated areas. A long doco about them has just been completed.

Another line of politics being pursued in anarchism/DIY scenes are anti-police campaigns, which specifically encourages people to disobey police check-ups on the streets, given the fact that young men and people who look like foreigners are frequently subjected to arbitrary police powers. Some people organised a party at a club under the theme 'fuck the police check-up'. Other campaigns include unionising freeters (a Japanese-coined word from 'free' and 'arbeiter' ie. part-time and casual workers), supporting homeless people, prison solidarity, abolition of the death penalty, and solidarity for Palestine.

Looking at scenes outside of Tokyo from time to time we have heard that some individuals and/or collectives are doing anarchism/DIY-leaning things in Nagoya, Kyoto, and Osaka. Kuro (La Nigreco) and War Resister's International Japan (WRI Japan) are long-surviving anarchist collectives in Nagoya.

In the area of publishing, U-Do-Sha publishes various zines and leaflets on anarchism, DIY, punk, political movements, Riot Grrrl, art and etc. Generally, women participate in zine making quite actively. One of few periodical journals on anarchism is Anarchism, which has had nine issues since 2001, which focuses on DIY, the poor, direct action, and anarchism in the present day. Another journal titled Tosukina (anarchist with it's syllables inverted) kicked off in 2005 and it focuses more on the history of the anarchist movement, such as during the Vietnam War and the East Asian anarchist network in the early 20th century. The other, Kuro (La Nigreco) has long been published by anarchists of long standing. In 2006, Fragments of an Anarchist Anthropology was published in Japanese and in connection with the book launch, author David Graeber came to Japan and gave a couple of talks which were quite welcomed by DIY kids as well as radical academia. Anarchism FAQ in Japanese came out in 2006 as well.

Overall, the DIY culture and the idea of anarchism seems to slowly draw more attention as a tool for creating an alternative way of life for younger generations, the majority of whom were excluded/ withdrawn from the system (namely education and labour). As more awareness of their precarious working/living conditions, as well as of being caught up in the hyper-consumer culture come to be realised, they can no longer be apolitical. Thus at this point anarchism could fit in their way to exodus. It is a great opportunity for activism to push the anti-globalisation movements further and at the same time in our activist communities to reflect on ways we organise, looking after each other, and how we really practice unlearning hierarchy or power relations from the perspective of anarchism.

You were both here for FLARE in the void and the APEC protests. What would you tell people about? How was it different from how things work in Tokyo? What do you think people in Sydney need to learn?

K: Actually, I really like the name 'F.L.A.R.E. in the void': Im envious of the person who could play with words in such inspiring ways. Putting four crucial keywords of our time, liberation, autonomy, resistance and exodus into an image of the moment of anarchist defiance. Amazing!

The heavy and crazy security for APEC and the sensationalist media coverage targeting anarchists were really full-on. Lockdown in fences, cops everywhere, the excluded person's list... 'Exclusion' was a keyword for APEC. But at the same time I think that exclusion is a common experience globally. It was symbolic scenery where lines of cops looked down on us, sea of protesters from the grand balcony of Town Hall. It could be a prelude to an uprising against the police state but rather it symbolised the present power relations between the police state and the people's obedience. This point leads into a question for the movements; what could have been done to end the police state? Was the large

mobilisation enough to end Howard/APEC/neoliberalism regime? What could have been the most effect act of civil disobedience?

Fascinatingly I found lots of eye-opening things during FLARE in the void. I was really comfortable just to be there because I believed the majority of people shared ideas of the safer spaces policy, sustainable activism and chilling-out and I saw people looked after each other in a nice way. Other things that impressed me was that lots of women were actively involved. I did not see political movements in Japan provide large inclusive spaces for women and sexual diversity other than feminist or queer specific subjects. I would like to know how this has been achieved. These are the things I would love to share with Japanese activists. Only relying on 'common sense' is not effective enough to take care of each other in all our activism, and this kind of consciousness-raising could be a everyday practice for breaking down power relationships.

H: I think people needed to have more music at the Saturday demonstration as well as at FLARE in the void workshop. In Tokyo and at G8 protests in Germany, I've seen couple of occasions where music gave power, courage, and creative inspiration to people both at an intense confrontation against the police lines and at a space where lots of people got together.

You're starting to organise for the G8 next year in Japan. What are you doing? Why? Are you excited about it?

K: I am working on networking with anarchists in the Asia-Pacific regions. For the past few years I've been extremely fortunate to encounter lots interesting anarchists/DIY people in Malaysia, Indonesia and Australia. Differences in communication resources (language, internet, level of censorship) tends to separate us by nation-state borders, as well as the English speaking and non-English speaking barrier. Through working together to overcome these obstacles, I hope the 2008 G8 protests to be a big convergence of anarchists of those I have met and haven't yet met. Camping, festivals, and protests... How could I not be excited about it?

H: No! G8 Action is keen to link up with anarchists from overseas because we have a strong affinity with the movements of anarchists/autonomists in the post-Seattle movement. At the G8 in Okinawa, 2000, the protests had little outcome for Japanese activism, and with less interaction with overseas activism scenes.

I am planning to produce a split CD with the Infernal Noise Brigade and Filastine for G8 protests fundraising and for promotion as well. Help us with the distro!

Another No! G8 Action project is a poster exhibition that will be held sometime in the end of this year or early next year. We are very much looking forward to getting contributions from Australia.

See you all in Japan!
Kucing & Hitam

Feel free to contact us for any inquiries at:

No! G8 Action
No-g8@sanpal.co.jp

Irregular Rhythm Asylum (infoshop)
irregular@sanpal.co.jp
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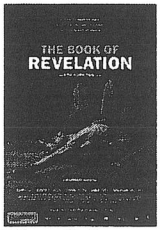
reviews

The Book of Revelations (2006)
Film



A film where contemporary dancer Daniel (Tom Long) is kidnapped by three masked white women; he's raped, sodomised, and is forced to perform in a number of other ways to satisfy his captors' desires. When he's released, he's unable to talk about his disappearance. The physical and mental torture proves too much for him to recover from, consuming his relationships - as lover, as friend, as dancer - and he's compelled to flee. Daniel thus begins a solitary obsession for revenge, haunting bars and pick-up venues, searching one woman's body to the next, driven only by glimpses of his attackers' red hair, birthmarks, and tattooed butterflys... perhaps all in vain.

It's a difficult subject to broach, male rape is largely under-reported, and simply raising the general issue of rape can be tricky in that it can portray the survivor as a helpless victim. In some ways moreover, the accessibility of understanding post-rape/sexual-assault is difficult to grasp. One can only imagine it to be a truly harrowing life-event, incapacitating the survivor for a long time afterwards, but this mere description simply pales to the actual unimaginable experience.

Hence, this piece transgresses the 'typical' rape scenario by mixing rape as patriarchal eroticism with gender reversals. In this, they play with a hot-cold solution that quickly turns the delights of male submissive fantasy into the bitter-taste of assault and torture. It is horrific, but by reversing patriarchy - matriarchy if you will - the tables are switched and all the fears, anxieties, insecurities, anger, and revulsions that might destroy the survivor's everyday relationships become more illuminated for the viewer's understanding. Privileged viewers (that is, hegemonic masculinity, class, whiteness, and/or those ignorant to the devastating effects of misogynist acts/behaviour - which include women) are, as a result of their empathetic link with Daniel, repositioned to the receiving end - as in, 'this is what it feels like to be treated this way'.

There's also interesting elements of race politics. A chance encounter with Julie (Deborah Mailman), allows Daniel to feel safe. Safe because of her blackness, her Aboriginal heritage, ensures that he isn't required to find any signs of his attackers on her. His constant wariness to confide in anyone however, may still prove to be ultimately self-destructive.

Dumpstered Twin

Drop The Charges Against Palm Island Activist Lex Wotton!
Rally 1pm Saturday September 22
The Block (Eveleigh St, Redfern)
Contact 0413 188 907

For everyone who opposes racist state violence and in standing up to all forms of exploitation and oppression - Aboriginal people, working people and anti-racists of all colours.

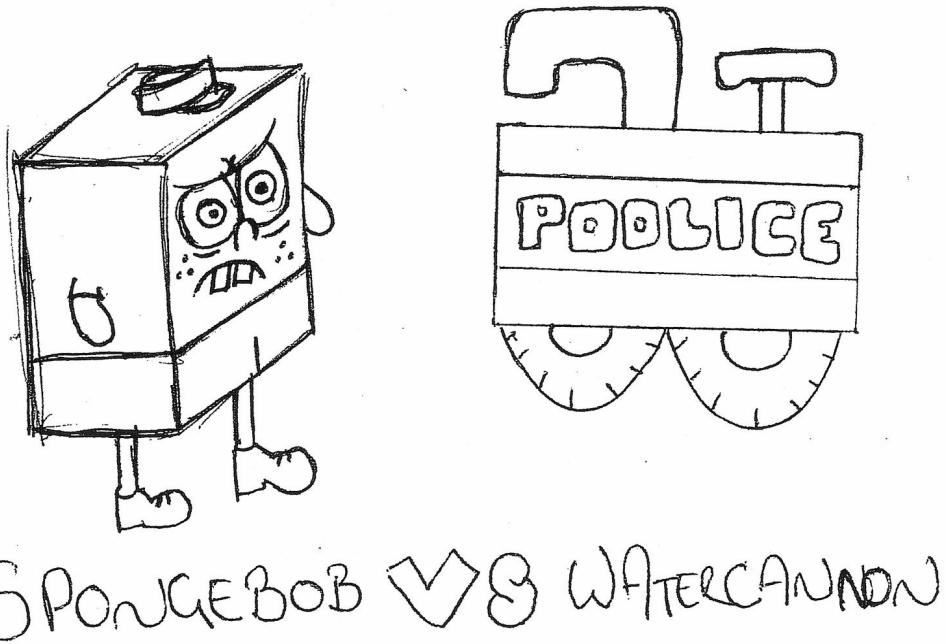
In this month's *Mutiny*:

4 - Reports from the APEC protests

6 - One of the people arrested at the Newcastle Coal terminal writes about talking to your grandparents about climate-change civil disobedience

9 - Activists on the US/Mexico frontier call for resistance against the border regime

12 - We interview two international troublemakers about anarchism in Japan



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